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JOHN TAYLOR

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CHILDREN'S FRIEND FEATURES OF INTEREST TO THE SUNDAY SCHOOLS

The Complaining Eskimo—Alfred Powers. Skating to Danger—Marie Larsen. Storm in the Andes—J. Carlton Barnette. Popovers and Popovers—Emma Florence Bush. Wigwag's Lesson—Sheila Stinson. Our Young Writers and Artists.

THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints
Devoted to the Study of What to Teach and How to Teach
according to the Restored Gospel

Editors: President George Albert Smith, Milton Bennion; Manager: Richard E. Folland
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Liquor Advertising

MILTON BENNION

SENATOR ARTHUR CAPPER of Kansas has a bill (S265) pending before the Senate forbidding liquor advertising through mediums under control of the federal government. Hearings have been held and very strong support offered in favor of the bill. Some senators have, however, suggested modification of the bill so as to eliminate only certain types of advertising. In response to these suggestions Senator Capper says: "I still believe S265 in the form in which it was introduced would be more effective and conclusive. I have championed many bills in Congress, and the showing made at the recent hearings in support of S265 was one of the best and most widespread I have observed." This statement was made under date of August 3, 1947.

This matter should come up in the Senate again as soon as may be after January first. It is very important that all citizens of the United States interested in good government and the welfare of the people let

it be known at once to their representatives in both houses of Congress that they favor passage of this bill.

During the period of federal prohibition of unrestricted use of alcoholic beverages advertising of these beverages was forbidden by federal law. Repeal of the law was secured under the plea of public officials that it was "in the interest of temperance." Yet the pleas made by some citizens for continuation of the law forbidding advertising were wholly ignored.

The advisory committee appointed by Governor Blood following repeal of federal and state prohibition wrote into the bill recommended to the governor and the legislature a clause prohibiting advertising any kind of alcoholic beverage. This clause was eliminated by the legislature chiefly on the ground that it could not prevent a flood of such advertising coming into the state through the United States mails and radio broadcasts. This, of course, was true and would largely annul any local effort to control advertising.

The present practice of the United States government is a great injustice to those parts of the country that have forbidden the sale of alcoholic beverages and also to those sections that have adopted the state monopoly plan with the idea of eliminating private profit and providing for meeting only the unstimulated demand for alcoholic beverages. Advertising liquor is a source of private profit in contravention of the purpose of reducing consumption, and therefore contrary to sound public policy no matter what system of restricting or dispersing liquors is in vogue. That increase in consumption of alcoholic beverages is a public liability is too self evident to need argument.

ALCOHOLISM'S COST TO STATE MENTAL HOSPITALS*

"Dr. Walter E. Barton: For the country as a whole, according to Michael Davis, a medical economist, it costs a hundred and eighty million dollars a year for the care of all patients in mental hospitals.

"Dr. Menninger, my impression is that you have some feeling on this matter.

"Dr. William Menninger:† Yes, I have a lot of feeling. I think that the figure of a hundred and eighty million dollars a year, while it may sound like a great deal to some people, is really, by contrast, an indication of the callousness, the ignorance, and the total indifference to the treatment of our mental patients. Why do I think that?

"First, to give some contrasting figures, we spend eight and a half times as much for jewelry as we do for the care of our mentally ill;

we spend fifteen times as much for tobacco; we spend thirty-eight times as much for alcohol—seven billion, six hundred million dollars annually for alcohol.

"Look at it another way. I mentioned alcohol. I think that it is significant that it is fairly reasonably and accurately estimated that chronic alcoholism alone annually costs eight hundred million dollars. In contrast, for all our state hospitals we spend, at the maximum, a hundred and eighty million."

*A citation from the Chicago Round Table discussion "Our State Mental Hospitals: What Can We Do To Improve Them?" on September 21, 1947. Used with permission.

†Dr. William Menninger, one of the most eminent psychiatrists in America, has for some years been medical director of the Menninger Sanitarium in Topeka, Kansas, which is generally recognized as one of the best institutions of its kind in the world. He was formerly director of neuropsychiatry for the Office of the Surgeon-General, where he served with the rank of brigadier general.

"If Americans gave to the homeless, hungry children of China what they spend on alcoholic beverages a year, they could take eight million children off the streets and give them food, shelter, clothing and schooling. Americans spend \$8,700,000,000 for alcoholic beverages a year and give \$1,000,000,000 for church collections."—*China's Children*

The American Business Men's Research Foundation says that the people of the United States have spent \$60,579,029,908 for intoxicating beverages since the repeal of prohibition. These figures originate with the Department of Commerce.

Theology and Philosophy

MILTON BENNION

THERE are many varieties both of theology and of philosophy. Whether or not there is conflict between them depends upon the type of thinking indulged in in each of these realms of human interest. In reflecting upon the ultimate nature of the world and of man and his destiny in that branch of philosophy called metaphysics there is a large measure of speculation. William James described metaphysics as "an unusually stubborn effort to think clearly and consistently." This may help to overcome the prejudice against this variety of speculative philosophy.

Philosophers, however, have no monopoly on speculation. There is, unfortunately, far too much of it in some adult Sunday School classes and priesthood quorum meetings. It is to many persons more attractive than is clear and consistent thinking about their social duties and how best to fulfil them. This human tendency is probably what the poet John Milton had in mind when he wrote:

"Not to know at large of things remote from use obscure and subtle, but to know that which before us lies in daily life is the prime wisdom."

It is, of course, desirable to know what has been clearly revealed concerning the nature of man, his destiny and his relation to God. It should be recognized, however, that there is much that has not yet been revealed, and that about this it is futile to speculate to the neglect of paramount religious duties.

Belief in God is common to the great religions of the western world and to the greatest names in the

history of European philosophy—Socrates, Plato, Aristotle, and the Stoics in ancient times, and Descartes, Leibniz, Kant, and Lotze in modern times. This has been true also of eminent philosophers of the 19th and 20th centuries. Among these in America are such well-known authors as William James, Josiah Royce, George H. Howison and Borden Parker Browne. There are others equally well known among the recent and contemporary philosophers of Great Britain and continental European peoples. Among these the late Henri L. Bergson is worthy of special mention. Among the contemporary exponents of that type of philosophy called Personalism Ralph Tyler Flewelling is an outstanding representative. These philosophers generally emphasize the personality of God and the dignity of man. They are not opposed to the general concepts of theology. There are, of course, differences between philosophers as there are differences between theologians in their ideas about God and human destiny.

In the original meaning of the term philosophy (love of wisdom) every thinking person has some sort of philosophy—some theories concerning the nature of man and the world in which he lives. In case of Latter-day Saints this philosophy is generally identical with or developed from their theology. The prevalent tendency to indulge in fruitless discussion of these topics is often due to want of thinking "clearly and consistently," or to disposition to talk without mental effort or the possibility of arriving at conclusions that may end the discussion.

Humanism is now a popular attitude of mind among some men of science and some philosophers but by no means all scientists or all philosophers. This religion, if it may be called such, puts the emphasis upon the brotherhood of man rather than upon the fatherhood of God. A humanist may be a believer in God on ra-

tional grounds, or he may be an agnostic, or even an atheist but not primarily interested in advocating atheism. In any case he cannot boast of moral superiority over one devoted to the religion of Jesus Christ. Faith in and love of God greatly strengthens faith in the brotherhood of man and devotion to human welfare. Thus a man's faith in the religion of Jesus Christ includes all that is valuable in humanism and much besides.

The French scholar Comte, who flourished during the first half of the 19th century, thought he had taken a great step forward when he renounced both theology and metaphysics in favor of a positive philosophy based solely upon science and a religion based upon a science of society. He found, however, that man has a natural tendency to worship and to engage in rituals so he introduced the worship of Humanity and designated the great characters of history as the saints who might properly be made subjects of sermons. In 1900 the leader of this religion on a visit to America delivered at Columbia University such a sermon on William of Orange. At that time the disciples of the religion of Humanity had dwindled to a small group of people with headquarters in London, England. The founder, however, had thought that his religion of Humanity would very soon supercede all others.

This religion of Humanity seems now to have been replaced in part by one variety of Humanism, that concerned solely with devotion to human welfare, but without ceremonies or saints. In opposition to this there is now what appears to be a growing tendency to strengthen faith in the saving power of Jesus Christ and in the worship of God, without, however, weakening the individual's obligation to love and serve his fellowmen. He is no less his brother's keeper than it is

possible for the Humanist to be. To a genuine disciple of Christ this is always a major responsibility and a sacred duty.

PLATO

"The Ruler of this universe has ordered all things with a view to the preservation and perfection of the whole."

EPICETETUS

(Stoic philosopher. First century A.D.)

"There is an Eternal Father who careth continually for all. . . . Resolve at last to seek thine own commendation, to appear fair in the eyes of God. Me hath God set free, or think you that he would let his own son be enslaved."

IMMANUEL KANT

(1724-1804)

"Two things move me to ever greater awe; the starry heavens above me and the moral law within me. Duty! Word so sublime and full of meaning, whence art thou, and what origin is worthy of thee? Thou dost not appeal to us through the persuasiveness of passion; nor by threats dost thou seek to stir our wills. Thou wouldst not have us shrink from thee in fear and terror. But thou settest up a law which is of our own souls; to this law thou exactest unconditional submission. Before the law we bow in awe, even though not always in obedience; all feelings retire before it in silence, even though they may seek to evade its decrees."

RALPH TYLER FLEWELLING*

(Contemporary philosopher)

"It is certainly bad taste if not bad faith to cling to an assumption as the foundation of science, and to deny to religion the fundamental religious assumption of the existence of God, or to philosophy the assumption of intelligent world-ground as a starting-point."

"Reflection is one of the main elements in securing unity of outer and inner self, as is keeping on good terms with all men of good will, so that in so far as may be compatible with self-respect and righteous conduct one is at peace with all men. Most and greatest of all in securing this unity of self, is the influence of genuine religious faith realized through prayer."

"Our society is now at the stage where conversion—an inner change and redirection—must precede every outer change of transformation."

*Quotations from *The Things That Matter Most*. The Ronald Press Company, 1946. Used by permission.

Book Review

THE THINGS THAT MATTER

MOST, Ralph Tyler Flewelling (Director of International Studies, Olive Hill Foundation School of Philosophy, The University of Southern California), The Ronald Press Company, 1946. Pp. 530. \$3.75—This book represents the author's approach to the problems of human values by use of the historical and philosophical methods. Part I deals with "The Nature of Value" and "Value-Concepts and Achievements" supplemented with selected readings from Erasmus, Hawthorne and Cabot. Part II presents five world-concepts: The "Gentleman" of Confucius, The Buddhist Retreat from the World, The Stoic "Life of Reason," The Epicurean "Limitation of Desires," and the Judaeo-Christian "Unity With the Divine." In each case, as elsewhere through the book, selected readings supplement the author's exposition and criticism.

Out of twenty pages of readings illustrative of Confucius' idea of the "gentleman" we quote the following:

"Fan Ch'ih asked about perfect virtue. The Master said, 'It is in retirement, to be sedately grave; in the management of business, to be reverently attentive; in intercourse with others, to be strictly sincere. Though a man go among rude, un-

cultivated tribes, these qualities may not be neglected.'"

"When the love of superiority, boasting, resentments, and covetousness are repressed, this may be deemed perfect virtue? The Master said, 'This may be regarded as a difficult achievement.'"

"He then added, 'But what is the necessity for a complete man of the present day to have all these things? The man, who in the view of gain, thinks of righteousness; who in the view of danger is prepared to give up his life; and who does not forget an old agreement however far back it extends:—such a man may be reckoned a complete man.'"

"The gentleman in everything considers righteousness to be essential. He performs it according to the rules of propriety. He brings it forth in humility. He completes it with sincerity. This is indeed a gentleman.

"The gentleman is distressed by his want of ability. He is not distressed by men's not knowing him.*

These characteristics of the "gentleman" were supplemented by a requirement that he "find the climax of his own achievements in the general good," and that only by finding "his inspirations and self-

*Quoted by permission of the publishers.

fulfilment in seeking the common good" can he become "in the truest sense a person."

In like fashion the reader is given insight into the teachings of Buddha, the Stoics, the Epicureans, and the Judaeo-Christians "Unity with the Divine."

Part III presents six other proponents of value:

Socrates as portrayed in two of Plato's Dialogues—The *Apology* and The *Phaedo*; Boethius on the Value of the Philosophic Life; Dante, the Voice of Freedom; Rousseau and the Democratic Way of Life; Nietzsche and the Will to Power; Pasteur, The Scientific Quest for Value. Rousseau and Nietzsche are included because their points of view and genius in expression, however inconsistent, have been very influential in the modern world with all its manifold troubles.

The discussion of Pasteur's contributions to science is followed by readings relating to the subject from Compton, *What You and I Need Most*; Flewelling, *Scientific Data and Spiritual Fact*; Planck, *The Philosophy of Physics*; Baker, *Science and the Planned State*.

Part IV, Self-Realization as Value, treats this subject as World Value and as Intrinsic Value with readings from Flewelling, *Creative Per-*

sonality and Mumford, *The Condition of Man*.

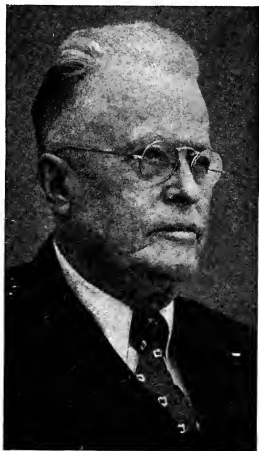
This book brings forcefully to the attention of the reader the fact that the great literatures of the world from the beginnings of civilization have embodied a *Philosophy of Life* that has had much to do with the subsequent course of history. Most of these philosophies are in some respects alike, both in theory and in practice. In commendation of the "gentler virtues," so called, there is much in common between Buddhism and Christianity, yet the ultimate goals sought are radically different. The philosophy of Nietzsche is a renunciation of the teachings of Jesus and at the same time provides a theoretical foundation for the practices of Hitler. This phase of his inconsistent outbursts of sentiment is also in opposition to the theories of the greatest of the philosophers of the Western world from the early Greeks to the present time.

It has been said that "philosophy bakes no bread." It may also be said that most philosophers have given strong reasons in support of justice, peace, and good will toward all men. This is notably true of the author of this book. See quotations found on pages 451-457 in the October, 1947 *Instructor* and on page 7 of this issue.—M.B.

"But seek ye first the kingdom of God, and his righteousness; . . ."
(Matthew 6:33.)

"For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (I Timothy 4:8.)

Joseph Christenson



JOSEPH CHRISTENSON

Joseph Christenson has served on the Deseret Sunday School Union Board since 1940. During that time he has proved devoted and loyal to every appointment and trust given him, regardless of any personal sacrifice involved. Ever interested in the youth, he was eminently fitted for his service in the Sunday School; and the impress of his teachings and

example are seen in the lives of many valiant leaders of youth today.

He was a lover of his fellowmen, zealous for justice and fair play, with warm-hearted sympathy for all, and especially those who needed his help. General Authorities of the Church held him in high esteem, and he was honored with their confidence and trust. They found him to be prudent and wise, and a courageous defender of the faith.

Appropriately fitting to him are these lines by Eliza R. Snow:

A mighty man, a man of worth,
A father and a friend,
Has left the narrow sphere of earth,
His upward course to wend.

Firm as the hills—he was a stay,
A bulwark, and a shield:
Like a strong pillar, moved away
To Zion's broader field.

With dignity he fill'd the sphere
Allotted him below;
His presence seem'd an impulse here
To wisdom's genial flow.

But now his noble form must lie
And slumber in the dust,
While he with honor joins the high
Assemblies of the just.

With fondly cherish'd memory
His name will be belov'd
While virtue and integrity
Are by the Saints approv'd.

Latter-day Saint Colonization in Mexico

THOMAS C. ROMNEY



THOMAS C. ROMNEY

I. POLITICAL, ECONOMIC AND SOCIAL CONDITIONS IN MEXICO AT THE TIME OF LATTER-DAY SAINT COLONIZA- TION

PORFIRIO DIAZ was president of Mexico at the time the Mormon colonists went there to live. When he came to the head of the Mexican government in 1876, Mexico contained less than half the number of square miles of territory held by her before the revolt of Texas. She had shrunk as a result of American intrigue and diplomacy to the point that her northern boundary line extended to the mid-stream of the Rio Grande River. No further shrinkage of domain occurred during the rule of President Diaz but there was a decided preference shown for foreigners in

the distribution of national gifts of land, timber and minerals, and in industrial concessions.

There is no other country of similar size in the world that surpasses Mexico in national wealth as represented in variety of climate, extent and richness of minerals, fertility of soil and timberland areas, covered with forests of pine, mahogany and rosewood. Neither is there a country whose general populace has benefited less by such inexhaustible wealth than has the citizenry of the Mexican republic. In discussing the economic inequalities of this period usually favorable to the foreigner

and unfavorable to the Mexicans, a well-known writer has epitomized the situation in the rather ironical statement, "Mexico, the mother of foreigners and the step-mother of Mexicans."

There were exceptions, however, in which native-born Mexicans who were politically dangerous or potentially serviceable, fed fat from the coffers of the state, and in a few cases received monopolies and concessions from Mexico's dictator that made them independently rich and politically great. A few examples will suffice: General Carlos Pacheco, Rafael Cravioto, Manuel Mondragon, and a few others rose from poverty to become multi-millionaires. The Corral-Torres families controlled the state of Sonora and the Cravioto brothers took over the state of Hidalgo, while Don Luis Terrazas monopolized in large measure the resources of the state of Chihuahua. Terrazas became the individual land and cattle king of the world, and controlled the political as well as the financial interests of his state. At one time he was governor and when he was ready to retire, he handed the position over to his son-in-law, Enrique Creel.

While special privileges undermined the social and political life of the nation, it must not be assumed that Mexico was making no progress industrially. Foreign capital was flowing into the republic, much of it finding its way into the various enterprises such as railroad building, textile manufacturing, mining and smelting, farming and cattle raising, all of which tended

in the direction of great federal prosperity.

Diaz increased the national income from something like nineteen millions of dollars to one hundred millions. The imports of the country were increased eightfold while the exports were greatly multiplied. The number of miles of railroad throughout the republic was increased four hundred percent and telegraph lines from four thousand to twenty thousand miles. There were no manufacturing plants when President Diaz came to power while today there are factories turning out in abundance all kinds of fabrics. There are silk industries, woolen mills, iron works, smelters, paper mills, soap factories, breweries and meat packing plants.

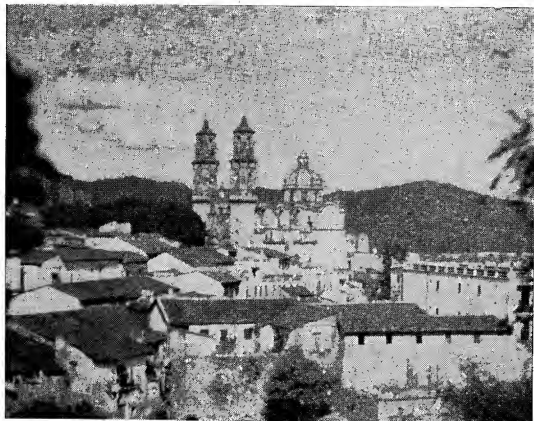
The gold and silver mines turned out fabulous wealth and the credit of Mexico was such that she could borrow all the money needed at a reasonable rate of interest. The genius who was largely responsible for this national prosperity was Jose I. Limantour, secretary of the treasury, who came into power at a time when it seemed impossible to even pay the interest on its foreign debts.

Unfortunately, agriculture, the basic industry of the country, did not receive the same economic support and encouragement as had been given to other vocational and industrial enterprises. As a result, agriculture languished. The land areas remained practically in the same state of semi-cultivation in which they had been since the coming of Cortez, the Spanish conqueror. The

wooden plough, an implement as old as historic man, continued to function as the chief farming tool except on a few of the larger haciendas owned and operated by foreigners or wealthy Mexicans. The sickle remained the chief harvesting implement and the oxen and asses continued to tread out the grain as they had done from the beginning of time.

The living conditions of the masses were appalling. Filth and squalor stalked the land and poverty was the common lot of all except a mere handful who reigned as feudal lords holding in jeopardy the bodies and souls of the fifteen

millions of people. The houses of the masses were usually of adobe, consisting of from one to two or three rooms, or they might be of wattle, or even a dugout in the side of a hill. Articles of furniture were conspicuous for their absence. There were few tables or chairs and the bed was usually a mat spread upon the floor. In most instances the roofs and floors were of mud and the smoke from the fire must find its way out as best it could. Pigs, chickens and dogs frequently slept and ate with the members of the family—truly a communal society of animals. The food was of the coarsest. Beans and tortillas were



Typical Mexican pueblo, showing Catholic church in center.

the principal articles of diet, supplemented occasionally by vegetables and meat. Milk and butter, except on the haciendas, were limited and of poor quality. Due to the unsanitary conditions and the lack of proper nourishing foods, outbreaks of contagious diseases infested the land, taking a heavy toll annually. Smallpox and malignant fevers, such as typhoid and malaria, were especially common, and since there were no serums and few doctors, the mortality was great.

Wages were low for all kinds of labor. The common farm hand was paid the stingy sum of from thirty-five to fifty centavos per day with which he must feed, clothe and shelter himself and family. And families of the common class in Mexico were not usually restricted to one or two children as is so common today, but ranged in number from six to twelve on an average. With inflated prices such as we have today on foodstuff and clothing it would have been impossible for the poorer class of Mexicans to exist on such small wages. A report submitted by M. Romero, the Mexican minister, in February, 1892, shows that the highest average wage paid per day was in the state of Coahuila, being fifty-three and one-half cents. The lowest average wage was in Nuevo Leon and Aguas Calientes, where eighteen and one fourth cents per day was paid. These wages applied to farm laborers only. The employees of the railroads and at the mines received as much as one dollar and fifty cents per day.

Goods produced in the United

States were prohibitive to the great masses of the people in Mexico due to the heavy duties imposed, but agricultural products and fabrics of various kinds produced in Mexico were exceptionally cheap. Beans, corn, wheat and beef gave a return to the producer barely sufficient to pay for the cost of production. In 1888 wheat sold for one and one fourth cents per pound, corn for three-fourth cents, beans for two cents and beef for six cents. These low prices, while a financial drawback to the producers, were a great blessing to the common laborers, making existence possible on a mere pittance.

The climatic conditions throughout most of Mexico likewise favored the poor, enabling them to do with very little clothing in winter as well as in the summer time. The garb of the male usually was of white factory material consisting of a shirt and pants, the shirt usually made to fall loosely outside of the pants. His hat was of straw or other light material and having a broad brim as a protection from the hot rays of the sun. The head covering bore the designation "sombra." Only upon rare occasions, if ever, was the poor peasant seen wearing a pair of shoes—such would have been a luxury.

The woman generally was dressed in a long, loose, somber gown reaching from the chin to the feet, and about her head she wore a shawl or "sarape" of the same material as her gown. Her feet, like those of her male companion, were bare.

Much of the backwardness so obvious throughout Mexico in those earlier years can be charged largely to two important factors, first, the peonage system and second, to the prevailing religion. The peonage system was introduced by the Spanish conquistadores who, in the sixteenth century under Cortez, made a conquest of the native inhabitants of America and enslaved them. This peonage system held the masses in a thralldom as absolute and inextricable as did the slave system of the Pharaohs of Egypt the Israelites, more than three thousand years ago. Theoretically it was possible for the peon to free himself from economic bondage imposed upon him by his master, but actually such a boon was seldom if ever achieved. Personal freedom could be purchased by liquidation of all debt but the landlord saw to it that the peon was always in his debt. That the second factor named has had a marked influence upon the retardation of the people seems borne out by the historical facts recorded. These facts testify to the dominance of the clerics over affairs in Mexico over a period of more than three hundred years in all things secular as well as spiritual. During that period of church rule, nearly half of the land areas of Mexico fell into the hands of the

church; the education of the masses showed little improvement and the economic conditions, except among the favored few, showed but little advancement. From these untoward conditions was born the Constitution of 1857, a document designed to separate the powers of church and state and to establish the supremacy of the state throughout the republic.

Naturally enough the church exerted all of its power against the encroachment of the articles of the Constitution and so the struggle between church and state has continued throughout the years. Since the Madero Revolution in 1910 other constitutions have been written resulting in confiscations of church properties and in further curtailment of church influence, and in broadening and strengthening the powers of the civil authority. The results of this change in policy of government, however, lies outside the theme of this article.

I have presented as accurately and as fully as space will permit the political, social and economic conditions existing in the southern republic when the Mormon colonists went there to establish homes in the last quarter of the nineteenth century.

Be not untimely wasteful of thy wealth,
Like vulgar men, nor yet illiberal.
In all things moderation answers best.

—Pythagoras

The Book of Mormon— A Guide to Religious Living

LOWELL L. BENNION



LOWELL L. BENNION

I. HOW TO READ THE BOOK OF MORMON

ONE night in Cologne, Germany a newly arrived missionary went to hear a Wagnerian opera. His senior companion, a veteran of two years, assured him that the opera was a good place to learn German. For more than three hours the new missionary strained his ears to recognize two or three German words. Meantime, except for one or two already familiar strains, the great music of Wagner fell on insensitive ears and an unresponsive heart. The young man left the opera quite disillusioned.

The missionary was later persuaded by other companions to attend the opera occasionally. Gradu-

ally he learned that music and not language was the heart and soul of opera. As soon as his own purpose became the same as that of the opera, he thoroughly enjoyed each operatic performance he was privileged to hear.

Good books have this much in common with great operas—they too are rich and composite in content. They may be read for any number of purposes or interests. The Bible, for example, may be studied profitably as literature, biography, law, history, theology, culture, religion and for other interests. Each time that it is read with a new or special interest, it

becomes a new book. To different persons, depending on their particular interest, the Bible is quite a different book.

This is also true of the Book of Mormon. The secret of one's enjoying it lies, to a marked degree, in the interest or purpose with which one peruses its pages. The very same book is to some dry and confusing, involved and bewildering; to others it is like manna from heaven, full of interest and inspiration. It being one and the same book, the difference lies not in the book but in what various readers bring to the book—their own life's experience and, equally important, their particular interests and expectations.

Latter-day Saints are busy people. In the fast tempo of modern living, often including generous service to the Church, we seldom read the scriptures. And when we do, it may be simply to give a talk, to prove a point, to teach a class, or to please a teacher. How many of us read the Book of Mormon with the same regularity or eagerness with which we read the daily paper or nourish the body? What was it Jesus said? "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) Do we?

Most people find time to do the things they really want to do. It is our conviction that many of us don't particularly want to read the Book of Mormon. Our appetites have not been whetted. We don't know how. We may have begun

repeatedly and lost interest. Perhaps our interest in the book, like the missionary's first interest in Wagnerian opera, has had little to do with the main emphasis in the book itself.

Since the Gospel Doctrine classes of the Sunday School will be studying the Book of Mormon this year, teachers and students will wish to read it. The purpose of this article and those to follow will be to suggest how to read the book and to indicate some of the remarkable teachings to be found in it.

What did Nephi, Jacob, Alma, Mormon, Moroni, and others have in mind in keeping the Nephite record? Was their chief interest geography—a careful account of the wanderings and settlements of their people? Was it history—a detailed and comprehensive account of the economic, social, political, and cultural events and development of their people? Was it archaeology and anthropology—a careful description of their language, artifacts, and customs which might be preserved in stone and in tradition? Was their chief concern theology—in the sense of an abstract and systematic statement of their beliefs? Was it war—written particularly for the enlightenment of future students of military science and tactics? Or did they have an all-consuming purpose which lay much nearer to their hearts and which occupied their minds continually? What does a careful reading of the book itself reveal as to its purpose and emphasis?

Its authors were not much concerned about their geographical notations. Read the book for geography and you will be quite confused. Men in the Church, who have written on the subject after years of study, use considerable conjecture and also disagree.

While the Book of Mormon makes frequent reference to the wars and contentions between the Lamanites and Nephites, it is not a manual of warfare. Even in its chapters on war there is another emphasis which is nearer the hearts of the writers than the description of battles and intrigues.

The Book of Mormon is often recommended to people as a history of the pre-Columbian aborigines on the American Continent. This is misleading. People then read the book expecting to find the same exhaustive type of history which they read in history text-books and are disappointed. True, there is much good history in it—history of three peoples, Jaredites, Lehi's colony, and Mulekites—but the writing of history was not the primary purpose of the authors. History is mostly a frame for the real picture which they painted.

What kind of a picture did they paint—theology? In the sense of an abstract statement of beliefs, no, but in terms of a dynamic, functional theology translated into religious living and a religious evaluation of life, yes. The Book of Mormon is essentially a religious record—a religious picture set in a framework of history and the ex-

pression of an underlying design of theology.

Latter-day Saints, who have not already done so, should try reading the Book of Mormon with the same humble, earnest, and devotional religious spirit and interest which characterized its authors. Let us, in our next reading of the book, keep geography, history, war, the ruins in Mexico and Peru, fine points of doctrine, and even the style in the background as secondary interests. Let us simply ask such questions as these: What does the book teach me about my relationship to God and to fellowmen? What things in life matter most? What evils should I avoid? What goods or values shall I pursue? What does it mean to be a disciple of Christ? How can I be one in spirit and in truth?

Many years ago a young Latter-day Saint left Utah for graduate study in the East. Away from the branches of the Church, he set aside each Sunday morning to read the scriptures. In them he marked the passages which he liked—those which brought him comfort, made him stop and think and evaluate, and which rang true to his heart and mind. He had no other purpose than to learn truth and to seek wisdom and inspiration. To this day he turns with satisfaction to those passages marked forty years ago, for they have guided his steps through the years.

Another young Latter-day Saint, a missionary, was isolated in a cabin on an island in the Pacific for five weeks during a continuous storm.

Natives brought him boiled potatoes twice a day. His only other nourishment was a New Testament in the native language of the island. This he read, again and again. It indeed became a part of him and he has exemplified its teachings well for over half a century.

If we would read the Book of Mormon with this same consuming religious interest and purpose, we would discover much in it which would turn our hearts to God and mellow and purify our thoughts and feelings towards fellowmen. The Book of Mormon is a deeply religious book in both its spirit and content. It will reward anyone who will read it seeking its religious message and cultivating the religious spirit of the book.

It will be our purpose in succeeding articles to indicate some of the great teachings of the Book of Mormon and their value to us today.

The following are a few short passages which illustrate the religious intent and emphasis of the book.

A Witness for Christ

"... and also to the convincing of Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations." (Title page.)

"Wherefore, ye must press forward with a steadfastness in Christ. . . ." (2 Nephi 31:20.)

"Wherefore we labored diligently among our people, that we might persuade them to believe in Christ. . . ." (Jacob 1:7.)

"Yea, come unto Christ, and be perfected in Him, and deny yourselves all ungodliness. . . ." (Moroni 10:32.)

A plea to forsake evil and do good

"... and the words which I have written in weakness shall be made strong unto them; for it persuadeth them to do good . . . and it speaketh harshly against sin according to the plainness of the truth." (2 Nephi 33:4, 5.)

"And again, believe that ye must repent of your sins and forsake them, and humble yourselves before God; and ask in sincerity of heart that he would forgive you; *and now, if you believe all these things see that ye do them.*" (Moses 4:10.)

Recommended Readings

To catch the religious emphasis and spirit of the Book of Mormon, read 1 Nephi 6:3-6; 2 Nephi 4:15 ff. and 33:—; Jacob 1:2-8; Moroni 10.

"Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.

"For the work of man shall he render unto him, and cause every man to find according to his ways.

"Yea, surely God will not do wickedly, neither will the Almighty pervert judgment." (Job 34:10-12.)

Latter-day Saint Settlement in Canada

C. FRANK STEELE



C. FRANK STEELE

I. ZION IN THE NORTH

ONE of the important phases of Mormon colonization in the Great West was the founding of settlements in Canada, beginning with the establishment of Cardston on Lee's Creek in the summer of 1887. Forty years after the arrival of President Brigham Young and his pioneer band in the Salt Lake Valley another noted churchman and colonizer, Charles Ora Card, led his Canada-bound wagon train into the prairies and foothills of southwestern Alberta, laying the foundations for "Zion in the North."

These Mormon pioneers from Utah entered a spacious land, one rich in legend and history. It was

that bold adventurer La Verendrye in 1743—over 200 years ago—who pressed forward across the lonely western plains to become the first white man to view the Canadian Rockies from the rim of the prairies. What a dramatic moment that must have been as, mounted on his trusty steed, he rode to an elevation and gazed westward whence came the warm breath of the Chinook from the mountains that held him transfixed.

Then La Verendrye saw a band of painted savages on horseback bearing down on him and this amazed him for here were natives possessing horses. How they got them La Verendrye did not know.

But there they were and when later pathfinders—including the Mormons—came into the country they found the Indians expert riders. In fact a tribesman's wealth was gauged by the number of horses he possessed. Frequently the Indian name *Owens Many Horses* occurs. Then there is the legend among the Blackfeet which tells of a certain chieftain herding his horses to the summit of the famous Big Chief Mountain, southwest of Cardston but on the American side. There the animals grazed in the rich meadows, receiving a strength that later sent them racing with wondrous speed on the buffalo hunts as far to the east as that strange uplift in the midst of the prairies called the Sweet Grass Hills.

In the late 1850's Captain Palliser headed the historic Palliser Expedition, sent out by the British government to explore the far west and seek passes through the Rockies to the Pacific. One of his scientists was named Waterton and Waterton Lakes National park bears his name. Later came faithful Catholic missionaries, among them the noted Belgian Jesuit, Father Pierre Jean De Smet, who had carried the Cross to the Indians of northern Montana and Idaho as early as 1840 and who had met the Mormon pioneers westward bound in the fall of 1846 as they were encamped on the Missouri. He had visited parts of the Great Salt Lake Basin and told the pioneers of conditions prevailing in the region. Father Lacombe was another beloved missionary priest

among the plains Indians and did much to quiet the restless bands during the Northwest Rebellion just before the Mormons under President Card arrived on the frontier scene.

Into this "Unknown Country" of the Blackfeet also came traders, first illicit whiskey runners from Fort Benton, head of navigation on the Missouri in Montana Territory. These traders built a number of log forts along Southern Alberta rivers, among them the pretentious Fort Whoop-up near Coal Banks (Lethbridge), and it was defiantly flying the Stars and Stripes when the Mounted Police reached the outpost in 1874. These unscrupulous traders exchanged whiskey for furs, the traffic keeping the frontier in constant turmoil and danger. Killings were frequent. In fact, it was this debauchery of the Indians, culminating in a massacre of Indian men, women and children encamped in the Cypress Hills north of Benton, that led to the formation of the Mounted Police.

These "Scarlet Riders of the Plains" brought law and order to the Canadian frontier. Forts were established at Macleod, Calgary and Fort Walsh in the Cypress Hills and regular patrols were maintained and detachments set up. It was to Fort Walsh that Sitting Bull and his Sioux chiefs fled after the Custer Massacre, seeking a haven there.

In 1877 the Canadian plains Indians were placed on reservations, becoming wards of the government, which guaranteed to feed them in

view of the disappearance of the buffalo from the prairies. The buffalo had provided the tribes with meat, skins for their teepees and robes to keep them warm in the bitter winter. It was from the Blood reserve that the great chief Red Crow came to meet President Card soon after the arrival of the Mormons on Lee's creek. At this historic council a pledge of peace between the Bloods and the Mormons was made that has endured to this day.

Later came the legitimate traders, notably the I. G. Baker Company of Montana. They established a chain of trading posts or stores which in turn were sold to the Hudson's Bay Company. In the steps of the trader came the rancher, lured by the open rangelands covered with deep native grass; then the farmer who broke up the prai-

rie and pushed the rancher back into the hills. Creeks and rivers flowed eastward from the mountains. There was good timber on the mountain slopes and deep foothills and fish and game abounded.

Truly it was a "goodly land" to the pioneers despite the stories told by the Indians of periodic droughts that scorched the plains and dried up the sloughs. Mention has been made of the Palliser Expedition. The report of these early explorers was not encouraging to settlement. On the contrary, it was just the reverse, the "Palliser Triangle" covering the southern prairies of Saskatchewan and Alberta being described as dry, wind-swept and treeless and quite unfit for settlement or farming. Palliser was right about the semi-arid nature of the country but he was wrong in branding it as worthless for agriculture.



Chief Mountain (9090 ft.), Glacier Park, Montana.

Today it is the hard wheat belt of Canada.

While the farmer will never be wholly independent of the weather, irrigation, fostered by the Mormon pioneers, has made garden spots of the Southwestern Alberta areas served by water projects. There production has been stabilized and beautiful farms and towns delight the eye. Moreover, in the dry areas, the potential "dust bowl," improved farming practices and more efficient mechanical equipment have gone far in overcoming drought, in holding the soil against erosion and in improving the general agricultural economy of the country.

The Mormon immigrants came into the Canadian West as the country was entering a new era. The frontier was awake to new opportunities. It was a sun-swept land waiting for the husbandman to make it yield of its strength. Exclaimed one early poet of the Canadian West:

Put me down upon the prairie
when they start a baby town,
When they're living under canvas
while the mud rims go down;

For it surely stirs the blood to see
cities in the bud
And to feel a nation growing from
the sticky prairie mud.

Such was the setting for the epic of Mormon settlement in Canada. It was a new country, a raw country, one demanding strength, courage, self-reliance, faith. The pioneers had these qualities. They were not given to defeat, the blood of pioneers flowed in their veins and here was a new land to conquer. Outside of the 200-mile Fort Benton Trail from Benton, Montana, to Macleod, over which rolled the plodding bull trains, there were few trails except those of the buffalo leading to watering places. The early settlers got their directions from the stars or by the slant of the prairie grass. The steel from the east had reached the sprawling mining town of Lethbridge in 1885 but there was no trail between Cardston and Lethbridge and no bridges over the streams when the creaking wagons of the Mormon pioneers in the summer of 1887 crossed the line and pushed on to the "Promised Land" their leader had selected the year before.

"Our civilization cannot survive materially unless it be redeemed spiritually. It can be saved only by becoming permeated with the spirit of Christ and being made free and happy by the practices which spring out of the spirit. Only thus can discontent be driven out and all the shadows lifted from the road ahead."—Woodrow Wilson, in *Atlantic Monthly*, Aug., 1923.

My Journal

GEORGE A. SMITH
ABRIDGED BY ALICE MERRILL HORNE



GEORGE A. SMITH

1840

SUNDAY, Sept. 20. Preached in Tabernacle Square at 3 o'clock p.m. to about 50 persons, and in the evening at 6 o'clock held a meeting at Brother Connor's and confirmed four, and administered the sacrament.

Monday, Sept. 21. Elder Kimball and myself called upon the Rev. Robert Aitken, but he would not give us an interview. His wife said he was engaged and would be for several hours. We then called upon Mr. Armstrong; he was away from home. We also called upon Mr. Bridges and had conversation with him. Mr. Connor introduced us to Mr. Mortier; he said he would call upon us at 3 o'clock p.m. Thursday.

We called upon four preachers and warned them. Brother George

Richie from Scotland called upon us; also Brother John Hulme from Stoke-upon-Trent; he is master of a canal-boat.

Tuesday, Sept. 22. Raining all day. I was at home writing.

Wednesday, Sept. 23. I went with Elder Kimball to the British Museum, which probably contains the greatest collection of curiosities in the world. We then went and called upon Brother Hulme at his boat and ate dinner with him. Spent the evening with Elder Kimball and Mr. Carter, who called at our lodgings to have some conversation with us. He appears to be much interested in the principles that we laid before him; he is a Wesleyan preacher and the first that ever called on us in London. May the Lord

open his eyes that he may see and understand.

Thursday, Sept. 24. Went to Euston Square and called upon Mr. Fox. He said he would come to meeting on the Sabbath; also visited San Giovanni, No. 23 Nassau Street, Middlesex Hospital. His wife is the daughter of Brother David W. Rodgers, of Montrose, Iowa. We then returned home. Mr. Carter came in and we spent some time in conversation with him. He said he had light enough. We told him a few things, but to no purpose. We lent him Parley P. Pratt's "Voice of Warning." He wished us well and left us. May the Lord open his eyes, if it is consistent, to see the way of life. Held meeting in the evening; few attended; we gave some instructions.

Friday, Sept. 25. Wrote letters in the morning, and then went to St. Paul's Church; went up into the whispering gallery, the stone gallery, the golden gallery, and also into the 'Ball.' Four of us got into it; 12 persons can get into it at once. We were so far above the city that men looked like Lilliputians on the ground. The monument of the Fire of London, though 200 feet high, appeared far below us. The River Thames, 100 rods from the church, seemed to be nearly under us. This stupendous church is a great curiosity. Thus we visited the mistress of Protestant churches, the old cathedral of St. Paul where millions have walked to obtain the Bishop's blessings and confirmation.

Tuesday, Sept. 29. I took leave of Elder Kimball and the Saints in London and started for Birmingham, 112 miles, and in 5 hours and 45 minutes arrived in that city and took coach for West Bromich, then walked to Grets Green; called on F. Panter, at William Walker's; traveled 120 miles and preached at Brother Walker's in the evening. My health is improving.

Sunday, Oct. 4. Preached two sermons to the Saints and confirmed two. The work is spreading in this place.

Monday, Oct. 5. All the Saints brought in their mites to furnish me money to pay my passage to Manchester. One woman gave me a shilling and said she wanted me to baptize her husband and family. I reported her case to Elder Rush-ton, as I was obliged to leave. I arrived in Manchester at 5 o'clock in the evening and there found Elders Brigham Young, Heber C. Kimball, Orson Pratt, Wilford Woodruff and Willard Richards; spent a short time preparing for the conference.

Tuesday, Oct. 6. General conference met at the Carpenters' Hall at 10 o'clock a.m. Six of the Twelve Apostles were present and other officers, viz., high priests, 5; elders, 19; priests, 28; teachers, 4; deacons, 2. 3626 members, 81 elders, 222 priests, 74 teachers, 16 deacons were represented and much important business transacted.

Wednesday, Oct. 7. Met in council with the elders and instructed

—more on page 27
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Problems of Mental Health

LOUIS G. MOENCH, M. D.*

I. INTRODUCTION

THE past 60 years have been full of remarkable advances in medicine. During this time almost all of our knowledge of bacteriology, physiology, biological chemistry, pharmacology, therapeutics, and preventive medicine has evolved. Most of the great bacterial epidemics have been brought under control, epidemics which have decimated whole populations throughout history and have influenced history more than all the political machinations and wars. Smallpox is now so rare that most of our medical students graduate without ever seeing a case. A state department of health now hangs its head in shame whenever a case of diphtheria occurs within its borders; forty years ago few families escaped losing a loved one with "membranous croup." While still a terrible menace, tuberculosis has been demoted from the position of "the captain of the men of death" to seventh place, and early detection, adequate care, and the newer antibiotics (such as streptomycin) give promise of still further demotion. Plague (the black death) and typhus, which ran rampant in the old world, are so rare that the United States Public Health service inves-

tigates each case. Typhoid, once a leading cause of admission to the first hospital in Utah (ranking next to lead poisoning), may strike one or two cases a year.

Less successful has been the control of the leading protozoan diseases (such as syphilis and malaria), but we have at hand methods which could reduce these diseases to curiosities if we cared to invest the requisite manpower and money.

More discouraging is the control of the principal virus diseases: poliomyelitis, epidemic influenza, infectious hepatitis (infectious jaundice), etc., but we hope that present research will be of great value in preventing these.

Great attention is being paid to three of the current mysteries of medicine: rheumatic fever, cancer, and "degenerative" heart disease (high blood pressure and hardening of the arteries). Utah is the locale of intensive investigation of these modern plagues.

In our preoccupation with the above problems in medicine we have almost lost sight of the most com-

*Dr. Moench is the author of a series of articles which was published in October, November, and December, 1945 and January, 1946, concerning the effects of alcohol, tobacco and caffeine on the body.

mon disease: psychoneurosis, and the disease taking up more hospital beds than any other, schizophrenia—conditions of which our ignorance is abysmal, our methods of prevention virtually non-existent, our treatment very little more sophisticated, and our care even less desirable than that of the Hellenistic Greeks 2000 years ago (who advocated care in the beautiful hospital-temples, with fresh air, sunshine, the choicest foods, pleasant companionship chosen from the intellectual and cultural elite, pleasant diversion and wholesome recreation).

During the dark ages diseases were attributed to demons and evil spirits. Because the etiology of bacterial diseases has been elucidated, few people still cling to the evil spirit interpretation of these ills. Yet the baffling and bizarre nature

of mental disease leads many people to consider them to be due to possession by devils, demons, and evil spirits, or to be the product of sinful or vicious living.

While we cannot at present state a definite cause of many psychoses, we do know a little of the hereditary factors, the educational factors (both formal and informal), the cultural and moral training, the external and internal environmental milieu which are involved in the production of disorders of the personality resulting in inefficient functioning (neurosis) or breakdown of the mechanism (psychoses). Unfortunately, much of this knowledge is on an individual case basis, and is applied in retrospect, after the neurosis or psychosis has been established, and often after the disordered pattern has become rigidly fixed.

MY JOURNAL

(Continued from page 25)

them in their duties, where to travel and labor. Elder Richards and myself were then selected to go to the printing office and correct the proof sheet of the conference minutes. In the evening went to the Carpenters' Hall and heard a discussion on the Book of Mormon and water baptism between Mr. John Berry, a Methodist preacher, and Elder Alfred Cordon from Burslem, Staffordshire. Elder Cordon defended his cause nobly, and bore testimony with power and established the doctrine of baptism so clearly that no

honest man could go away and say it was not a scriptural doctrine. Much good was done.

Thursday, Oct. 8. Met in council with the Twelve and transacted some important business and wrote a letter to America.

Friday, Oct. 9. Spent the day with the Elders.

Saturday, Oct. 10. I took the railway to Birmingham and thence to London, and arrived at Father Connor's at half past 6 in the evening.

Our Cover Picture

JOHN TAYLOR was a native of England. There he received his early education, both secular and religious, and began a career as a Methodist preacher while he was still in his teens. His parents were members of the Church of England. Their son, John, however, was attracted to the enthusiastic preaching and religious reforms of the Wesley Brothers. He had a premonition that he would some day have the privilege of preaching the gospel in America. With this in mind he emigrated to Canada. While making his living practicing his trade as a turner he continued his studies of the scriptures and became the leader of a group classified as Methodists, but in fact seeking for something after the order of the primitive Christian church.

While thus engaged he met Leonora Cannon, to whom he was married in January 1833.

"Leonora Cannon was a daughter of Captain George Cannon (grandfather of George Q. Cannon) of Peel, Isle of Man. Captain Cannon died while Leonora was yet in her girlhood; . . . [for a short time] she went to reside in England. . . . Later [returning to the Isle of Man] she became an inmate of Governor Smelt's family. . . . Here she met many distinguished people from England. . . . As companion of the wife of the private secretary of Lord

Aylmer, Governor General of Canada, she went to Toronto, and being a devout Methodist, associated with that church and there met Mr. Taylor, who became her class leader." (*Life of John Taylor*, by B. H. Roberts.)

Leonora Cannon Taylor is described by Roberts as "Refined both by nature and education, gentle and ladylike in manner, witty, intelligent, gifted with rare conversational powers, possessed of a deep religious sentiment, and, withal, remarkable for the beauty of her person, she was a fitting companion to John Taylor."

Apostle Parley P. Pratt came to Toronto with a letter of introduction to John Taylor. With the bad reputation the Mormons had already acquired, Apostle Pratt's visit at first seemed fruitless and he was about to depart. It was on the initiative of Mrs. Taylor that arrangements were made for him to preach to the group of which her husband was leader. The outcome was that after very thorough investigation of the message of Elder Pratt, John Taylor and his wife were baptized May 9, 1836. From that time they became ardent exponents of Mormonism.

The story of John Taylor's visit with Joseph Smith at Kirtland, his later association with the Saints in Missouri and Nauvoo, and subse-

quent history are told in great detail in B. H. Roberts' book, published by George Q. Cannon and Sons Co., 1892.

On December 19, 1838 John Taylor was ordained an apostle by Brigham Young and Heber C. Kimball. The remainder of his life was occupied chiefly in exposition and defense of the restored gospel. He was editor of the *Times and Seasons*, organ of the Church at Nauvoo; also founder and publisher of the *Nauvoo Neighbor*. On account of his bold and vigorous defense of the liberties of the people he was given the title, "Champion of Liberty." He and Willard Richards accompanied Joseph and Hyrum Smith to Carthage. In the murderous assault on the jail by a mob in military uniforms, assigned by the governor of Illinois to protect them while awaiting trial, John Taylor was wounded by four bullets; a fifth, which otherwise might have been fatal, struck his watch. From that time on he became known as a living martyr to the cause for which Joseph and Hyrum Smith gave their lives.

John Taylor performed many missions for the Church, including opening the mission in France, and

incidentally, elsewhere in Europe, in addition to his extensive labors in Canada, the United States, and Great Britain and Ireland.

While in charge of the missionary work in New York, beginning in 1854, he established, published and edited a paper called *The Mormon* in which he carried on vigorous controversy on the Mormon question with leading New York papers.

On the death of Brigham Young he, as president of the Quorum of the Twelve, became the presiding officer of the Church and on reconstituting the First Presidency a few years later he became the president of the Church. "He died July 25, 1887 at the age of 78 years, eight month and 25 days."

His character is summarized by B. H. Roberts thus: "A universal benevolence, powerful intellect, splendid courage, physical as well as moral, a noble independence of spirit, coupled with implicit faith and trust in God, a high sense of honor, unimpeachable integrity, indomitable determination, and a passionate love of liberty, justice and truth marked the outlines of his character."—M. B.

"President Taylor was a man who could not get down to grovel with the low-lived, the vicious, the ribald or any who indulged in the follies and vanities of mortal life. When the gospel found him, he was aspiring from the measure of grace that existed among the most devout religious worshipers, and hungering and thirsting for something nobler and better; and the testimony of the glorious truths again revealed came to his ears by the elders of the Church and soon by the blessed testimony of the Prophet Joseph."—Apostle Franklin D. Richards, at funeral service.

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Superintendents

BEGINNING THE 1948 COURSES OF STUDY

IN so far as it is possible all Sunday School classes should begin the 1948 lessons the first Sunday of the New Year. It is the responsibility of the superintendency to see that the prescribed courses are followed in each department; that teachers in the Junior Sunday School are provided with lesson texts (manuals) and the picture sets recommended for use in connection with the lessons. All departments above the Primary should be provided with lesson texts for both teachers and class members. In addition the teachers should be provided with the teacher's supplement.

Since additional helps and references are given in the current issues of *The Instructor* teachers in all departments should have access to

this magazine. As a rule the helps and references for the lessons for each month are published in *The Instructor* two months in advance of the time the lessons are listed to be taught, thus the teacher is given ample time for making the necessary preparation. If the lesson texts and supplements may be had in time, teachers should read them through before beginning to teach the course; this to give them an overview of the course as a whole. By this means the parts of the course may be better correlated and integrated as carried forward through the year.

Since the Sunday School courses are so planned as to cover the Standard Works and the officially accepted doctrines of the Church any departure from the prescribed

courses for each department disrupts the plan and may lead to omission of essential parts or duplications that may be objected to by class members. This difficulty has occurred most frequently in adult classes. Since students over eighteen years of age may have choice of the department they wish to enter there can be no legitimate excuse for not following the prescribed course for that department. Teachers of the Gospel Doctrine class seem most likely to have the urge to substitute a subject of their own choice for the one prescribed. When this is permitted they may find that the subject they have chosen may be prescribed the following year or a year later, since the subjects of study for the Gospel Doctrine department vary from year to year.

Thus, once off the prescribed course there may be no satisfactory way of returning to the regularly prescribed courses for the following years.

The superintendency as administrators and supervisors of the whole Sunday School program should see that no department is permitted to depart from the prescribed course, or to discard the use of the lesson texts provided by the general board. Any teacher may, of course, supplement the materials given in the text, and improve upon the methods suggested in the supplement. There is no disposition on the part of the lesson writers or the general board to hinder a teacher from using all of his knowledge relating to the subject, or from exercising to the full his teaching skills.

"BRING A FRIEND SUNDAY"

January 11 will be "Bring a Friend Sunday" throughout the Sunday Schools of the Church. Superintendencies and enlistment workers should impress upon Sunday School members how much they can help by bringing back into participation an inactive member or introducing a prospective member to the fine things the Sunday School

has to offer. Upon the teachers falls the responsibility of making the classes so interesting that these visitors will want to become regular attenders. The new courses of study will begin on this day in most classes, and there is no better time than the beginning of a new year to make a friendly gesture, so be a friend and bring a friend.

KINDERGARTEN LESSONS

Will superintendents please call attention of Kindergarten Department teachers and Junior Sunday School supervisors to the note on page 47 of this issue of *The Instructor* concerning the new *Supple-*

ment to "Joyful Living." Every Kindergarten teacher should use both the manual and the supplement through the year 1948. A new manual is being written for 1949.

Secretaries

YOU are now computing your annual financial and statistical report for 1947, we hope.

These statistics comprise an important part of the permanent record of the Church-wide Sunday School organization. You are compiling a message to leave to posterity. Make it neat and accurate.

Have you ever had occasion to look up records of the past? If so, you know how pleasing it is to be able to find just the information you need. If you haven't had such an experience, we are sure you have a good imagination.

At the beginning of the new year, most people reflect over the past year and check up on their

progress, then take steps to make improvement. Our Church is one of continued progress. This report time provides an excellent opportunity for secretaries to check over their work and the progress, or lack of progress, of the Sunday School.

Ward and branch secretaries, please keep in mind that your annual reports should be sent to the stake secretary or mission Sunday School supervisor before January 10th. The stake and mission reports should be posted to the executive secretary before January 20th.

You ward and branch secretaries can help or hinder the stake or mission secretaries in their compilations. Resolve now to be among the prompt and efficient secretaries.

WHAT WE NEED

"We do not need more material development; we need more spiritual development. We do not need more intellectual power; we need more moral power. We do not need more knowledge; we need more character. We do not need more government; we need more culture. We do not need more law; we need more religion. We do not need more of the things that are seen; we need more of the things that are unseen. All of our learning and science, our culture and our arts will be of little avail unless they are supported by high character. Unless there be honor and truth and justice, unless our material resources are supported by moral and spiritual resources, there is no foundation for progress. A trained intelligence can do much but there is no substitute for morality, character and religious convictions. Unless these abide, American citizenship will be found unequal to its task."—*Calvin Coolidge*

Librarians

A CHURCH LIBRARIAN

FROM the beach of a lovely sea-coast town in France, there was a wooden structure built out into the ocean. We used to call it the jetty. It had been built so that the coast guard station at the end would have an unobstructed view of the strait over which watch was kept. It was a favorite walk at all times of the day. Its clean windswept planks felt solid beneath our feet in comparison with the moving waters around, and one always returned refreshed from the cooling breezes that blew from the Atlantic.

Our Sunday School has many characteristics of that jetty. It takes us each Sunday morning from the turmoil of weekday life. We are refreshed by the cool, clean breezes or thoughts that we gather from the ocean of God's wisdom. The officers and teachers I would liken to the planks of the jetty that form the walk, washed clean and sweet by their own earnest desires and the spirit that comes from God to bless them.

But underneath that walk are other planks and stalwart structures. We do not see them, but we feel their supporting strength. I would like you to envision those poles and planks beneath that jetty—what part of the Sunday School can I possibly think that they represent? They are the teachers and

guides long since passed from our midst. They are hidden from our view, but they still speak to us from the pages of the books they wrote.

Good books, my high school teacher once told me, contain the thoughts and feelings of good and great men—thoughts so intimate sometimes that they would not have dared to reveal them to their best friends, but they wrote them so that you and I, strangers of another age, could share. We have the words of God Himself written by His prophets to tell us of His commands, in two books, so old that they are the most precious of our possessions from the past.

I am a librarian in a Sunday School. I delight in my work because I love books. When I think of my own work in the Sunday School my illustration of the jetty does not satisfy me. Yes, you might liken me to the nail that connects the horizontal planks with the upright poles beneath. Am I just a link? Yes, I can be if I think my duty consists only of being a custodian of books. But when my superintendent appointed me she said "I want you to be the *librarian*."

There is a lot of difference between a librarian and a custodian of books. Can you think for a mo-

—more on page 34

Music

MUSIC ACTIVITIES AT UNION MEETING

Do the musicians in your ward and stake enjoy getting together for union meeting? While they may enjoy spending their time in talking, they will likely derive more benefit from this meeting if there is less talk and more activity provided.

Ever since Queen Elizabeth, some 350 years ago, bestowed royal favor upon literary men and brilliant conversationalists, our English people have been greatly interested in literature and discussion. They have developed into the world's greatest parliamentarians, which literally means the world's greatest talkers.

Alas, talking is not very helpful in the field of music. It is practice, rather than talking about it, which develops perfection in music. Therefore, may we suggest that at the next union meeting you invite everyone in your group to lead a stanza of a song. The organists, too, should be invited to lead. They will likely enjoy the opportunity. Make cer-

tain that no one is embarrassed, and that everyone is invited to participate.

We suggest that the style of leading be one to stimulate the spirit of the song and the spirit of worship, rather than a concert style, or a recreational style which diverts the minds of the people from the real purpose of church singing.

Let the comments be brief, and if time allows, make the rounds again, giving each person a second turn to lead the group. Build each other up by saying all the good things you can about each other's efforts. Experienced leaders can have songs assigned them by the group leader or by the group. Others who are less experienced can be invited to choose their own songs for their demonstration.

Suggestions for songs to be used: Numbers 213, 101, 77, 70, 65 in Sunday School song book.

—Alexander Schreiner

LIBRARIANS

(Continued from page 33)

ment of the difference between a housekeeper and the mother of a home? Both will give attention to the physical needs of the family; but a mother thinks also of the future well being and welfare of

those she loves. Her children come to her for advice; she gives them encouragement and guidance. She hopes with them, she visions with them and she sacrifices for them.

—more on page 38

Sacramental Music and Gem for March and April

PRELUDE

With Devotion

WILLY RESKE



While of these emblems we partake,
In Jesus' name and for His sake,
Let us remember and be sure
Our hearts and hands are clean and pure.

POSTLUDE



Ward Faculty — Teacher Improvement

THEME FOR MARCH: DEMONSTRATING HOW TO TEACH THE GOSPEL

HAS this vital work been started in your ward and stake?

Has your leadership taken hold with vigor and carried forward this important plan of action?

Have you found anyone who has the courage to stage a demonstration class before the ward faculty or Teacher Training group?

What are some of the results? We shall be glad to help you if we can get some constructive reaction.

Superintendents, leaders of faculty meetings and of Teacher Training: Will you not respond at once to these questions?

LET US START THE NEW YEAR WITH A REAL PROGRAM OF DEMONSTRATION TEACHING. Here are some practical suggestions already given, but restated for new emphasis and ACTION:

First, for the superintendency: Find someone, if you have not already done so, who believes strongly in DEMONSTRATION TEACHING as a potent

means of getting better results in impressing gospel lessons.

Second: Authorize this leader, with your counsel, to select one, two, or three DEMONSTRATING TEACHERS, representing various classes or divisions of the school.

Third: Stage, with these good helpers, a series of DEMONSTRATION LESSONS—one for little folk, one for intermediate, one for adults.

Fourth: Ask the Lord to bless your efforts to get more effective teaching of the gospel—then help Him to help you and all the other



Demonstrating how a fine picture may be used to impress a gospel lesson

fine folk who are engaged in this labor of love.

Fifth: For concrete help to get things going, read the articles in *The Instructor* on TEACHER IMPROVEMENT. Each of these that have appeared to inspire and guide you this year is full of good things. DO NOT NEGLECT TO STUDY THEM and to have your teachers study them.

Sixth: For specific direction in staging a DEMONSTRATION LESSON read again carefully the article in the August, 1947 number of *The Instructor*. Then act on its suggestions and have a demonstration carried through.

Seventh: For further concrete help in planning for such lesson demonstrations with classes of various grades, turn to *The Master's Art*, where many lessons that have been demonstrated are presented. Study especially Chapters XI, XII, XIII, XIV for straight-to-the-mark portrayals of gospel teaching.

Get also a copy of *The Instructor* for January, 1945 and read the article there on the "Dramatic Ap-

proach to Teaching" for another gospel lesson effectively demonstrated. In this lesson Dr. H. Wayne Driggs makes the conferring of the Priesthood a living experience for young boys and girls. The presentation also points the way for vitalizing other principles and ordinances of the gospel.

OUR CONCERN IS TO GET DEMONSTRATION TEACHING UNDERWAY IN ALL OUR WARDS AND STAKES.

To reimpress what was said at the beginning of these articles for 1947-48 on teacher improvement, it is our firm belief, backed by successful experience, that demonstration teaching—more than any one other means—will bring gospel teaching to greater life and meaning for all our teachers. REMEMBER:

"ONE SHOWING IS WORTH A HUNDRED TELLINGS."

Less preaching about good teaching and more sincere portrayal of it will prove this slogan.

—Howard R. Driggs

Right after the fourth child in a year was stricken down in Greeley, Colorado, by a drunken driver, the following advertisement appeared in the local Daily: "Get the Children Off the Street—The Man of Distinction Is Driving."

Every test gave the same answer: The universal inferiority of human performance after the use of alcohol.—Dr. Haven Emerson, in summing up the results of many experiments.

Teacher Training

The Art of Questioning

Lesson 22, for March 7

Objective: To teach the fundamentals of good questions and questioning.

Text: Wahlquist, *Teaching as the Direction of Activities*, Chapter XI.

Good Teaching Marksmanship

Lesson 23, for March 14

Objective: To give trainees experience in preparing objectives for Sunday School lessons; also, to emphasize the importance of developing an objective and following it.

Texts: Driggs, *The Master's Art*, Chapter XII; Wahlquist, *Teaching as the Direction of Activities*, Chapter XIII; *The Instructor*, January, 1947, pp. 45-46.

Practice Teaching

Lesson 24, for March 21

Objective: To acquire experience teaching under actual Sunday School conditions.

Text: *The Instructor*, January, 1947, p. 46.

Routine Factors in Religious Teaching

Lesson 25, for March 28

Objective: To stress the importance of orderly class routine as an aid to good teaching.

Texts: Driggs, *The Master's Art*, Chapter XVIII; Wahlquist, *Teaching as the Direction of Activities*, Chapters XIV, XV; *The Instructor*, January, 1947, p. 46.

LIBRARIANS

(Continued from page 34)

There is just as much difference between a custodian of books and a librarian.

A librarian will mother the teachers' efforts. She will first know intimately what her shelves contain, and she will segregate according to the needs of those whom she must serve. To do this she must also find out their needs.

She won't, perhaps, have time to read each book, but a survey of the chapter headings will give her an understanding of the scope of the book itself. She will make for her-

self an index to aid her memory. She will take an interest in the books which are suggested in the manuals, and try to obtain them by what means she has at her disposal. If visual aids, such as pictures, graphs, and maps, are the teachers' needs, they will find the librarian an ally. Her work is of broad scope. Intimate with each class and its program, she will seek to provide its requirements. In so doing, she will be an inspiration to every teacher in the Sunday School.

—Doris Newton, Idaho Falls

References for March Lessons

Abbreviations

Church News—Saturday Church Section of Deseret News

Era—The Improvement Era

Instructor—The Instructor

R. S. Mag.—The Relief Society Magazine

FIRST INTERMEDIATE DEPARTMENT

History of the Church for Children

Chapter 10. Good News for all the World
Ezra T. Benson, "The Importance of Missionary Work," Era, vol. 48, May, 1945, pp. 254, 307-308.

George Albert Smith, "Neighborly Love and Tolerance," Instructor, vol. 81, Jan., 1946, pp. 4, 51. Editorial on our duty to be missionaries with love.

Church News, June 29, 1946, p. 2, The Seventy's Column, "Missionary Experiences of Pres. Rufus K. Hardy in New Zealand." Helpfulness to an injured Maori which opened the way for preaching the gospel in a hostile village.

T. Edgar Lyon, "Orson Pratt—A Biographical Study," Instructor, vol. 82, March, 1947, p. 114. Brief description of hospitality extended to missionaries or preachers by early frontiersmen.

George A. Smith, "My Journal," Instructor, vol. 81, August to October, 1946. Detailed experiences as a missionary in the early days of the Church, characteristic of missionary labors at that time.

Ezra J. Poulsen, "From the Journal of a Missionary," Instructor, vol. 81, March, August, October, 1946. Characteristic missionary experiences of more recent days.

Chapter 11. The Good News Brought Thousands to America

Joseph J. Cannon, "George Q. Cannon," Instructor, vol. 80, January, 1945, pp. 12-13. Charles Dickens' account and observations of a shipload of converts emigrating to America.

William Mulder, "April 6, 1853: A Mid-Atlantic Celebration," Era, vol. 50, April, 1947, pp. 216, 254. Details of organization and activities of a group of Saints emigrating from the British Isles.

Chapter 12. How the Mormons Lost Their Leader

Cyril D. Pearson, "Abraham Lincoln and Joseph Smith," Era, vol. 48, Feb., 1945, pp. 78, 101-103. Tells how the paths of the Prophet and Lincoln crossed many times. Also brief comments on political activity of the time.

Church News, March 9, 1945, p. 4, "Papers of Period Carry Story of Martyrdom." Direct quotations from papers of the period, with illustrations, giving details of the death of Joseph and Hyrum Smith.

SECOND INTERMEDIATE DEPARTMENT

Leaders of the Scriptures

Chapter IX. Isaiah, the Statesman

Sidney B. Sperry, "The Eleventh Chapter of Isaiah," Instructor, vol. 79, July, 1944, p. 332. Isaiah's prophecies regarding our day.

JUNIOR DEPARTMENT

History of the Church of Jesus Christ of Latter-day Saints

Chapter 9. Accepting God's Word

Preston Nibley, "Exodus to Greatness," Church News, Aug. 11, 1945, pp. 11, 12; Aug. 18, 1945, pp. 11, 12. Twelve apostles return to Nauvoo following martyrdom, and assume leadership.

Joseph P. Merrill, "Eye Witnesses Testify," Church News, Dec. 15, 1945, pp. 10, 12. An account of Oliver Cowdery and other witnesses.

George Albert Smith, "The Church With Divine Authority," Church News, Sept. 28, 1946, pp. 1, 6. Leader already chosen by the Lord after Joseph Smith's death.

Joseph Fielding Smith, "Testimony Against the World," Church News, Aug. 26, 1944, pp. 10, 12. Oliver Cowdery, David Whitmer and others discussed.

Editorial, "Pioneer Example of Obedience," R. S. Mag., July, 1947, pp. 466-467. The pioneers were obedient to the word of God.

Nathan Tanner, Jr., "My Visit to David Whitmer," Instructor, vol. 80, Oct., 1945, pp. 469, 479. An account of the testimony of David Whitmer.

Mark E. Petersen, "On Sustaining Authority," Era, vol. 48, May, 1945, pp. 265, 291. Comments on receiving the living prophets.

Thomas C. Romney, "Revelation Fundamental with Pioneers," Church News, Aug. 16, 1947, p. 11. The Church was built and now flourishes on revelation and obedience to God's revealed word.

Editorial, "Blessings of Obedience," Church News, Sept. 13, 1947, p. 1. Scriptural quotations showing promises of the Lord to those who are obedient.

Chapter 10. Awaiting the Truth

T. Edgar Lyon, "Orson Pratt—A Biographical Study," *Instructor*, vol. 82, Feb., 1947, pp. 59, 62, 99. The conversion of Orson and Parley P. Pratt related.

George A. Smith, "My Journal," *Instructor*, vol. 81, Jan., 1946, pp. 7, 14. Searching for truth and conversion to the Church.

Ezra Taft Benson, "An Autobiography," *Instructor*, vol. 80, Feb., 1945, pp. 53, 56; March, 1945, pp. 101-103. Ezra Taft Benson guided to hear gospel message.

John Henry Evans, "Conversions Through the Book of Mormon," *Instructor*, vol. 79, Feb., 1944, pp. 56-58. How John Wells was converted to the Church.

Lois Clayton, "Wilford Woodruff," *Instructor*, Nov., 1947, p. 506. Brief biography, with comments on missionary labors.

George A. Smith, "My Journal," *Instructor*, Nov., 1947, pp. 525-528. Missionary experiences in England.

Chapter 11. Without Purse or Scrip

Preston Nibley, "Exodus to Greatness," *Church News*, Jan. 5, 1946, pp. 11, 12. Comments on Wilford Woodruff's missionary experiences in England.

Preston Nibley, "Exodus to Greatness," *Church News*, March 8, 1947, pp. 11, 12. Missionary experiences of John Taylor in England.

T. Edgar Lyon, "Orson Pratt—A Biographical Study," *Instructor*, vol. 82, March, 1947, pp. 112, 116; April, 1947, p. 162. The great missionary service of Orson Pratt discussed.

ADVANCED JUNIOR DEPARTMENT

The Church of Jesus Christ

Lesson 8. Peter Proves his Worth

Russel B. Swensen, "Early Christian Preaching," *Instructor*, vol. 82, July, 1947, pp. 324-329. Comments on Peter's missionary efforts.

Lesson 9. Stephen—the Martyr

Spencer W. Kimball, "The Pattern of Martyrdom," *Church News*, April 13, 1946, pp. 6, 17. A short comment on Stephen.

SENIOR DEPARTMENT

Our Standard Works

Chapter 9. Things That Influenced the Growth of our English Bible

Russel B. Swensen, "Translation Problems," *Instructor*, vol. 81, April, 1946, pp. 188-192. Translation problems discussed.

Russel B. Swensen, "Textual Criticism and the New Testament," *Instructor*, vol. 81, May, 1946, pp. 229, 234. A discussion of Bible manuscripts.

Chapter 11. Later Translations of the English Bible

Henry C. Nicholas, "The Soldier's Bible," *Era*, vol. 48, Aug., 1945, pp. 470-471. The

Cromwell Bible and other soldier Bibles briefly discussed.

Sidney B. Sperry, "Modern Translations of the Bible," *Instructor*, vol. 80, Feb., 1940, pp. 70-73. A discussion of modern translations of the Bible.

ADVANCED SENIOR DEPARTMENT

Principles of the Gospel

Chapter 9. The Antemortal Godship of Christ

J. Reuben Clark, Jr., "Behold the Lamb of God, Which Taketh Away the Sin of the World," *Era*, vol. 48, Jan., 1945, p. 13. Comments on the Godship of Jesus Christ.

Hugh B. Brown, "Man and Freedom," *Church News*, Nov. 1, 1947, p. 11. Doctrines of pre-existence and fore-ordination.

Joseph L. Wirthlin, "Importance of the Name of Jesus Christ," *Church News*, April 15, 1946, p. 15. Comments on the significance of Jesus as a member of the Godhead.

Marion G. Romney, Conference Address, *Era*, vol. 48, May, 1945, pp. 302-304. Jesus in His pre-mortal state.

Sidney B. Sperry, "Personal Religion and Brotherhood in the Book of Mormon," *Church News*, Feb. 1, 1947, pp. 10, 12. Clarification of the doctrine of Christ's pre-existence.

Spencer W. Kimball, "My Redeemer Lives, Eternally," *Era*, vol. 49, Nov., 1946, pp. 703, 732. The status of Jesus Christ before His mortal life.

Chapter 10. The Old Testament Law of Sacrifice and Its Relation to Jesus

John A. Widtsoe, "Evidences and Reconciliations," *Era*, vol. 49, Jan., 1946, pp. 33, 63. The necessity of the fall.

Harold B. Lee, "On Earning Salvation," *Era*, vol. 50, May, 1947, pp. 289-290. Eternal joy comes through sacrifice.

J. Reuben Clark, Jr., "Behold the Lamb of God, Which Taketh Away the Sin of the World," *Era*, vol. 48, Jan., 1945, p. 12. The great sacrifice of Jesus Christ discussed.

Chapter 11. The Mission of Jesus

J. Reuben Clark, Jr., "Behold the Lamb of God, Which Taketh Away the Sin of the World," *Era*, vol. 48, Jan., 1945, p. 12. Jesus ordained before the foundation of the world to atone for the Fall of Adam.

Stephen L. Richards, "Essentials for Spiritual Development," *Era*, vol. 48, May, 1945, pp. 245, 289. The mission of Jesus was to atone for the transgression of Adam.

Marion G. Romney, Conference Address, *Era*, vol. 48, May, 1945, pp. 302-303. Jesus came to earth in fulfillment of the great plan.

Joseph L. Wirthlin, "The Importance of the Name of Jesus Christ," *Church News*, April 15, 1946, p. 15. Jesus worked out the plan whereby we could come back into the presence of God.

REFERENCES FOR MARCH LESSONS

John H. Taylor, Conference Address, *Era*, vol. 47, May, 1944, pp. 341-343. The mission of Jesus discussed.

Hugh B. Brown, "Immortality," *Church News*, Oct. 18, 1947, p. 11 and Oct. 25, 1947, pp. 11-12. Thoughts and comments on the eternal continuity of life, and discussion of witnesses who testified of the resurrection of Christ and others.

GOSPEL MESSAGE DEPARTMENT The Gospel Message

Chapter VI. The Reformation—Lessons 9 and 10

Russel B. Swensen, "Mysticism and Religion," *Instructor*, vol. 81, Feb., 1946, pp. 88-89. Religious experiences of Martin Luther, Jacob Boehme and John Wesley.

Russel B. Swensen, "Textual Criticism and the New Testament," *Instructor*, vol. 81, May, 1946, pp. 230-231. The influence of the Renaissance in stimulating studies of New Testament manuscripts.

GENEALOGICAL TRAINING DEPARTMENT The Latter-day Saint Family

Chapter 10. Choosing a Mate for Marriage

Editorial, "God's Mode of Marriage," *Church News*, April 6, 1946, p. 1. The importance of marriage within one's religious faith.

Franklin L. West, "Intelligent Courtship," *Church News*, May 11, 1946, pp. 10, 12. Intelligent thought and consideration should be given to the choosing of a mate.

Harold B. Lee, "Our Responsibility Before God and Men," *Era*, vol. 48, Nov., 1945, pp. 651, 680. Discussion of marriage partners.

John A. Widdsoe, "Religion and Marriage," *Church News*, April 22, 1944, pp. 10, 12. The choosing of a mate should be done prayerfully, carefully, and without haste.

Thomas C. Romney, "Mate Selection and Marriage," *Church News*, July 12, 1947, pp.

10, 12. Pioneer beliefs concerning marriage and family life.

La Free Christensen, "Wrapped in Cellophane," *Era*, vol. 50, April, 1947, p. 215. Clean living a challenge to youth.

Ward Youth Leadership—Outline of Study, *Church News*, Sept. 27, 1947, p. 3; Oct. 25, 1947, p. 3. Teaching young people of the Church to direct their social activities within the Church toward those whom they expect to marry; methods of group participation in worthwhile projects.

Chapter 11. Adjustments During the Engagement

Asahel D. Woodruff, "Developing Satisfactory Boy-Girl Relationships," *Church News*, July 1, 1944, pp. 2, 7. Brief discussion of the engagement period.

Franklin L. West, "Intelligent Courtship," *Church News*, May 11, 1946, pp. 10, 12. Adjustments before marriage briefly discussed.

Chapter 12. Wedding and Honeymoon

Editorial, "God's Mode of Marriage," *Church News*, April 6, 1946, p. 1. Temple marriage discussed.

John A. Widdsoe, "Religion and Marriage," *Church News*, April 22, 1944, pp. 10, 12. Temple marriage discussed.

Joseph Fielding Smith, "Celestial Marriage Leads to Fullness of Glory," *Church News*, Oct. 12, 1946, pp. 7, 16.

Wayne Lynn, "Preparation for Temple Marriage," *Church News*, July 27, 1946, p. 3. Youth's view on temple marriage.

Harold B. Lee, "Unwelcome Wedding Guests," *Church News*, April 14, 1945, pp. 18, 20. Eternal nature of temple marriages discussed.

GOSPEL DOCTRINE DEPARTMENT Book of Mormon Studies

Lessons 7 to 11. The Second Book of Nephi (See December, 1947 *Instructor*, p. 595 for list of references.)

It is a preposterous abuse of childhood and youth that they should be persuaded to engage in organized play and physical development of the body, and leave school with a well-developed habit of alcohol use, for lack of understanding that physical fitness is a farce without self-control, judgment, discretion, three qualities of the mind first to be dulled and made incompetent by the use of alcohol.

—Dr. Haven Emerson, Professor Emeritus, Public Health Administration, College of Physicians and Surgeons, Columbia University.

Junior Sunday School

CO-ORDINATOR, EVA MAY GREEN

RECORDS AND THEIR USE BY THE SUNDAY SCHOOL TEACHER

The Church Record

SINCE the beginning of our Church, the keeping of records has been a very important function. Therefore, it is important for us in the Junior Sunday School to keep our records accurately and faithfully. We must keep an attendance record for each member of the Sunday School, but this part of the program should not be allowed to infringe on either the spirit or the time of the class period.

It is recommended by national authorities on childhood education that each teacher of small children should limit her group to six or eight, and never more than ten little people. If this procedure is followed as it should be in Sunday School, an informal silent roll call, while the group is assembling, will be sufficient and then the formal roll can be marked and handed to the secretary after the class period. However, if there is a new child in the group, time should be taken to welcome him to Sunday School, to find out his name, and to introduce him to the other children in order that he might be made to feel that he is a needed and wanted member of the group.

The Teacher's Record

As teachers of children we should make a decided effort to find out all we can about each child—the type of home he comes from, the attitudes of his parents toward him, what teachers he has, and his growth bodily, mentally and spiritually. We also need to know something about the playmates he associates with each day. When we have this information about a child we are better qualified to influence a change for good in his life, through our teaching, for we can better understand why his actions are what they are, and also how he will react in specific situations.

Some children have more natural charm and appeal than others just as grown-ups do. It is very easy for a teacher to become attached to one or two children in a group and unintentionally shower time and attention on them, thus neglecting some of the children who need to be made to feel secure and to be given an environment in which they have a better chance for development and growth. So that we will not be guilty of this injustice it would be well for each Junior Sunday School teacher to keep a per-

sonal record for every child in her group. This record would contain, in addition to the above information, the name, age, address, telephone number, birth date and physical condition of the child. This record could be kept on a card, or on a separate page of a notebook, with all information recorded under appropriate headings. Each Sunday after the children have gone home, the teacher could profitably take a moment to record a note or two about each child on his individual record. It might be just a note about the child's behavior or some special phase of growth she has noticed. It might be a note to remind herself that she neglected this child today and next Sunday she must try to help him to participate a little more. It might be a problem she wishes to discuss with the child's parents. It might be a note that this child was absent and a telephone call or a penny postcard would let him know that his teacher and friends missed him and would be looking forward to seeing him on the next Sunday. It might be a statement of his abilities and weaknesses so progress could be noted later. Any information the teacher feels would help her in understanding the child and helping him feel secure in his social relationships and in his progress and growth should be recorded. This type of recording takes time but the teacher will be well repaid when she sees the progress she is helping the child to make as a member of the Church and the community.

Helpful Books

The following books will be helpful in understanding the use of records in the development of the child.

Driscoll, Gertrude. *How to Study the Behavior of Children*. New York: Teachers College, Columbia University, 1941. Pp. 84. \$.60. Many helpful suggestions for studying children are given.

Redl, Fritz. *Helping Teachers Study Their Children*. Published by the Michigan Co-operative Teacher Education Study, 114 State Office Building, Lansing, Michigan, 1941. Pp. 19. \$.10. This is a bulletin designed to aid teachers in giving greater attention to the study of children.

Strang, Ruth. *An Introduction to Child Study*. New York: The Macmillan Company, 1938. Pp. 681. \$3.00. Chapter XXI on guidance resulting from the use of various records and reports of child growth and development. Problems in child development to be recognized by teacher and parent are pointed out.

—Claribel W. Aldous

SACRAMENT GEM

(See page 35 for prelude and postlude to use with gem.)

Just a tiny piece of bread;
While I eat I bow my head.
Now a sip of water clear
To show I love my Savior dear.

The following supplementary materials are planned for use in any of the classes of the Junior Sunday School for lesson enrichment purposes:

Rest exercises provide relaxation and also serve as attention-getting means

THE BALL OF YARN

Here is mother's knitting basket
Put it on the table (reach up and
place on the imagined table)

Along comes a little white kitten
She jumps into the basket (jump-
ing thrust of arm)

Oh how she tangles the ball of
yellow yarn!

Here comes mother,
She picks up the ball

And winds and winds, and winds
the yarn back on the ball (hold the
ball in one hand and wind with the
other)

Now she puts the knitting basket
back on the table (reach up again
and place on the imagined table)

When along comes the kitten
again (repeat the above).

(The color of the kitten, place
of the basket, and color of the yarn
may be deviated at the children's
discretion.)

*Stories extend the child's experience
and understanding*

ANNDRIA LYNNE AND THE ROBIN

Anndria Lynne's daddy sat read-
ing the paper. He was so interested
in reading that he sat like this. He
was so very comfortable.

Anndria Lynne stood looking out
of the window. The snow was com-
ing down like this.

It covered Anndria Lynne's side-
walk.

It covered her porch steps.

It covered her rosebushes.

It covered all the flower gardens.
There wasn't a place that wasn't
covered with snow.

"Tweet, tweet," said Robin Red-
breast. "Tweet, tweet. Tweet,
tweet."

It made so much noise that daddy
looked up from his paper to see
what the trouble was.

"Tweet, tweet," said the robin
once more.

"Why, the poor birdie is hungry,"
said daddy. "The snow has covered
all the ground and all the bushes
and it cannot find any food to eat."

"I'll get some," said Anndria
Lynne.

"I'll get some, too," said daddy.

"Here, take this," said mother.
"This is what Robin Redbreasts like
to eat."

So Anndria Lynne and her daddy
put on their coats and went out on
the porch. In the very spot where
they had seen Robin Redbreast
when he chirped so loudly they put
a whole handful of raisins. Then
they hurried back into the house.
Before long Robin was back again.
Soon some friends joined him. Be-
fore long a whole chorus of "Tweet,
tweets" were heard.

"Daddy, they are saying 'Thank
you, thank you,'" said Anndria
Lynne.

—Marie Fox Felt

A WINTER VACATION

Tommy was rolling a big ball of
snow for the snowman's head when
the postman came by.

"Is there any mail for us today?"
asked Tommy.

"Yes," answered the postman, "a letter for your mother."

"May I take it to her?" asked Tommy.

"A letter for you, mother," he said as his mother came to the door in response to the ringing doorbell.

"What! A new postman?" laughed mother.

"The letter is from grandma," said mother. "Come on in and have your lunch; then we'll read it."

"Dear Mary," the letter began. "We miss you so. It has been so long since we have seen you and Tommy. Please come and visit us. We will have many surprises for Tommy in the sunny south. Love, Grandma."

"What could the surprises be," wondered Tommy.

"I don't know," said mother, "but I'll bet I can guess."

After dinner that evening mother read the letter to daddy.

"Could we go, daddy?" asked Tommy.

"Well, I would miss you both very much, but next year Tommy will be in school and, besides, a trip would be just the thing for mother."

How busy mother and Tommy were in the next few days packing their bags for the journey.

The day finally came. Big feathery snowflakes had been falling all day and were still falling as daddy, mother and Tommy got into the car to go to the railroad station.

"You're leaving in a snowstorm, but just wait till you wake up in the morning," said daddy.

Tommy and mother waved good-bye to daddy as they got on the big streamliner that was to take them to grandma's.

"Where are we going to sleep," asked Tommy.

"Right here," said the porter, as he took their bags and placed them in a small room. "This will be your home on the train until tomorrow morning."

"I like it here," exclaimed Tommy, his eyes wide open with excitement. "It will be fun to sleep on the train. But I'm not sleepy," he said as he began to get undressed.

"Listen to what the wheels tell you," said mother.

"To grandma's we go, to grandma's we go," rumbled the big wheels and soon Tommy's brown eyes began to droop.

The next morning mother shook him gently.

"Wake up, Tommy," she said. "Look out the window."

Tommy opened sleepy eyes. "Where's all the snow?"

"We're in the sunny south now," said mother. "See the trees all dressed in green."

After breakfast, mother and Tommy put on their coats. When the train stopped at the station who should be there but grandma, Aunt Helen and Bob and Billy, his cousins.

"Oh, it is good to see you," said grandma as she gave mother and Tommy a big hug and kiss.

"Bob and Billy could scarcely wait until the train came," said Aunt Helen.

There were many surprises for Tommy that day. He was glad Aunt Helen lived next door to grandma so he could play with Bob and Billy all day. He was surprised when the boys brought out their scooter and tricycle. At home he would be playing with his sled. Tommy was all eyes when grandma brought in some roses from her garden. The bushes in his garden at home were all covered with snow. One day they went riding in the car with Aunt Helen and saw oranges growing on the trees.

"I like living in the sunny south," he said.

"Would you like to live here all the time?" said mother.

"I don't know for sure," answered Tommy.

About two weeks later Tommy and mother were on their way home again.

Daddy met them at the train. "You've brought another snow-storm," he said.

"Now I can use my sled," laughed Tommy.

"Now we can go skiing," said Daddy. "I have been waiting for you to go with me."

"I like snow in the winter time. I am glad I came home," said Tommy. "Bob and Billy are going to visit us next winter and have fun in the snow."

—Hazel West Lewis.

KATHLEEN GOES TO THE COUNTRY

Kathleen had come to the farm to visit her little cousin Betty Joye.

Betty Joye lived in Farmington in a large gray house.

In the front yard was a large green lawn and lovely shade trees.

In the back yard there were raspberry bushes and cherry trees and apple trees and pear trees and ever so many others.

Back of all of these, way back in the yard, was a big barn. In that barn Betty Joye's daddy had a big mother cow and a little brown calf. He also had two horses. They were good strong horses. They helped daddy in the fields.

Close by daddy had some large white rabbits. They lived in pens that looked like this.

Then there was the chicken coop where daddy had hundreds of chickens.

When Kathleen arrived at the farm with her mother and daddy and wee baby sister, Betty Joye took her to see—

- the raspberry bushes,
 - the cherry trees,
 - the apple trees,
 - the pear trees,
 - the little brown calf and its mother,
 - the two strong horses,
 - the large white rabbits,
 - the flock of chickens,
- And then guess what.

Betty Joye's daddy came with a can of feed and let them feed the chickens. Then together they went into the coop to gather the eggs.

"There should be more eggs than this," said Daddy. "Let's look to see if we can find where they are."

"Oh, that will be fun," said Betty Joye and Kathleen. So they all went into the barn and hunted and hunted and hunted. Sure enough they found some eggs on the top of the haystack—and some more in the manger where the animals came to feed.

When Kathleen's mother and daddy said that it was time to go home, Betty Joye and her daddy gave Kathleen twelve beautiful eggs to take home with her.

—Marie Fox Felt

The rhythm and rhyme of poetry offers interest during the lesson period and provides a new way to introduce ideas.

NORSE LULLABY

The sky is dark and the hills are white

As the storm-king speeds from the north tonight.

And this is the song the storm-king sings,

As over the world his cloak he flings:

"Sleep, sleep, little one, sleep;"

He rustles his wings and gruffly sings:

"Sleep, little one, sleep."

On yonder mountain-side a vine
Clings at the foot of a mother pine;
The tree bends over the trembling thing,

And only the vine can hear her sing:

"Sleep, sleep, little one, sleep—

What shall you fear when I am here?

Sleep, little one, sleep."

The king may sing in his bitter flight,

The tree may croon to the vine to-night,

But the little snowflake at my breast
Liketh the song I sing the best—

Sleep, sleep, little one, sleep;

Weary thou art, a-next my heart,

Sleep, little one, sleep.

—Eugene Field

ATTENTION KINDERGARTEN TEACHERS

It has recently come to our attention that many Kindergarten teachers have not heard about the *Supplement to "Joyful Living."* This supplement was written especially for use in 1948 along with the Kindergarten manual *Joyful Living*. Sister Hazel West Lewis and Sister Margaret Hopkinson, authors of the supplement, have filled it with many new stories and suggestions for teachers. It is beautifully written and follows the pattern of our manual *Joyful Living*.

The major headings are Bible Stories, Nature, Right Things to Do and Pioneer Children. The material furnishes many experiences for the mental and spiritual growth of our four-and five-year-old children.

We also have some new pictures to add to the set used last year. We feel sure that this news will be welcomed by Kindergarten teachers and that the supplement will be a delight for them to use, as it is new, helpful and clearly stated for making easier the preparation of lessons.

HUMOR, WIT, AND WISDOM

First brother: "Since I have my new car I don't have to walk to the bank to make my deposits."

Second brother: "Now you drive over, eh?"

First b.: "No, I just don't make any."

Traffic cop: "Use your noodle, lady! Use your noodle!"

Dear Sister: "Where is it? I've pushed and pulled everything in the car."

—*Inglewood Ward Broadcaster*

Voter: "Why, I wouldn't vote for you if you were St. Peter himself."

Candidate: "If I were St. Peter you couldn't vote for me. You wouldn't be in my district."

Sonny: "Mother, we're going to play elephants at the zoo and we want you to help us."

Mother: "What on earth can I do?"

Sonny: "You can be the lady who gives them peanuts and candy."

A lady going from home for the day locked everything up well, and for the grocer's benefit wrote on a card:

"All out. Don't leave anything."

This she stuck on the door. On her return home she found her house ransacked and all her choicest possessions gone. To the card on the door was added:

"Thanks! We haven't left much."

SEVEREST CRITIC

Nancy: "I think there's company downstairs."

Salley: "How d'ya know?"

Nancy: "I just heard Mama laugh at Papa's joke."

THE WISDOM OF ISRAEL*

Ibn Gabirol (11th century A.D.)

Somebody insulted a wise man, and one of his disciples said to him, "Master, permit me to punish him." The sage replied, "He is not a wise man who gives another permission to do wrong."

Who cannot control his temper is defective in intellect.

Who is mighty? He who responds to folly in humility and subdues his temper.

Whoever cannot control his temper, how much less can he control others!

I find humility a greater help to me than all my fellowmen.

He is not clever who carefully considers a matter after he has stumbled in it, but he who comprehends it and gives it close consideration so as not to stumble.

Beware of the chief seat, because it is a seat that shifts.

It is easier to tolerate a whole fool than half a fool; i.e., a fool who wishes to appear clever.

*An anthology by Lewis Browne, Random House, New York. Used by permission.

The original fort was located a short distance below what is now St. David. The present townsite was marked off in 1880, three years after the first settlers arrived. In 1881, an adobe schoolhouse was erected. (An earthquake shook it down six years later, while children were recessing.)

Older than St. David itself, however, is its Sunday School, organized in 1878, in the old fort. In 1947 St. David's Sabbath School had grown to two hundred members. They convene in a beautiful stucco meetinghouse, equipped with 13 classrooms.

Much more could be said for St. David. It is typical of many Mormon settlements in Arizona, where early stalwarts have laid firm the foundations of what flourishes today.

—WENDELL J. ASHTON

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ST. DAVID WARD MEETINGHOUSE

THE Mormon Battalion, in its epic 2000-mile march through America's sun-seared Southwest, engaged in but one battle.

It was with bulls.

The battle occurred on present-day Arizona's San Pedro River, about twenty miles north of the Mexican border. A herd of the snorting brutes charged into the columns of the Battalion. Wagons were knocked over. Mules were gored. Some of the Battalion members' very lives were endangered. About sixty bulls lay motionless when the firing ended.

That was in 1846, a year before the Pioneers arrived in Salt Lake Valley.

Thirty-one years later a Mormon Battalion man returned to San Pedro Valley. His name was Philemon C. Merrill, and he was one of a small group of colonists who in 1877 moved into the valley.

The colonists planted wheat and barley, and erected a small stone fort. They were in Indian country.

But the settlers were harassed more by malaria than Indians. When Apostle Erastus Snow visited them the year after settlement, only 38 people heard his sermon. Many of them had been carried to the meeting on sick beds.

—more on other side